THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God" (DEUT. 12: 28).

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ORIGIN, NATURE, DESTINY OF MAN.

(*Concluded from page 117*).

The doctrine of Purgatory is very old. The ancient Persians believed that at the last day the mountains would melt, and all the spirits of men would have to pass through the fiery liquid. To the good it would seem like flowing milk, and to the bad it would be fire, but they would be purified by it. Plato found a place, in his philosophy, for the purification by fire, and the Jews, after the close of the prophetic writings, taught that all souls must pass through the fire-river in Gehenna, and that the wicked would be retained there indefinitely. Augustine, in the Western church, developed the Catholic doctrine of Purgatory, and Gregory the Great made it both effective and profitable, for prayers for those in purgatory were sold in large quantities throughout the Middle Ages.

The Protestants reject the doctrine of Purgatory. They hold that the spirit of man continues its conscious existence after the dissolution of the body, but that the status of the Christians is one of perfect happiness. At the day of judgment, their happiness and glory will increase. In the same way, the wicked are in misery and torment as soon as they are dead, but this condition will be intensified by the last judgment. They teach that the probation of man ends at death. "As the tree falls so it lies." When the bridegroom cometh, they that are ready enter in, and the door is shut. There is no repentance, no satisfaction after death.

It is almost impossible to contemplate the Protestant attitude on this subject, without feeling convinced that the Reformers were more anxious to get away from Rome than to find the truth.

That the spirits of men sleep and are unconscious between the

day of death and the day of judgment is the belief of a few. Archbishop Whately seems to be in favor of this view. He holds that, as far as the Scriptures are concerned, there is no conclusive argument either for or against consciousness between death and judgment, but since the dead are said to be asleep, he prefers to consider them as unconscious. There is, however, a final judgment day, and they will all be aroused from their sleep in order to appear before the bar of Eternal Justice.

We now turn from all these speculations and uncertainties to the revealed truth.

In the year 1832, on the 16th of November, while the Prophet Joseph Smith and Sidney Rigdon were engaged in the study of the Scriptures, at Hiram, Portage Co., Ohio, the Lord opened their eyes and enlightened their understandings. They had just read John 5: 29, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," and while they were meditating upon this, they saw our Lord in His glory on the right hand of the Father, and the angels, and also the fall of Lucifer. Then the future of the human family was revealed to them.

They saw, first, the sufferings of those who are overcome by the fallen angel, the Sons of Perdition. A description of these is given. They have known the power of God, and been partakers thereof; but they have suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy God's power; they have denied the Holy Spirit after having received it, and have denied the Only Begotten Son, having crucified Him unto themselves, and put Him to open shame (Doc. and Cov. 76: 31-35; compare Heb. 6: 4-6); from which it seems that the Sons of Perdition are those who, after having been under the influence of the Holy Spirit and received a testimony, prefer to be under the influence of the adversary and serve him, denying and defying the Son and the Holy Spirit; rejecting the sacrifice offered for them. They cannot be redeemed. There is no other sacrifice for sin.

What the nature of their final condition will be is not revealed; or, if man has seen it, the vision is sealed up and not placed on record. But it is said that it had been better for them never to have been born. They are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, for they have voluntarily accepted the devil as their sovereign and master; they have served his purposes on earth, and become subjects of his kingdom hereafter. They shall go away into the "lake of fire and brimstone," which seems to be one name for the kingdom of the devil, and they shall suffer "the second death." These, the revelation says, are "the only ones who shall not be redeemed;" for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb" (Doc. and Cov. 76: 36-39).

They saw, secondly, those who come forth in the resurrection of the just, who they are and what their condition will be.

They are they who received the gospel in this life, and were baptized and received the Holy Spirit, and then kept the commandments of God and were faithful to the end. They belong to the Church of the First-born; they are priests and kings, and the sons of God, and, therefore, heirs to "all things." They shall dwell in the presence of God and His Christ for ever. They shall rise in the first resurrection, and then return with Christ in His second coming. They are to join the innumerable company of angels, the church of Enoch and the First-born. They are made perfect, through Jesus Christ, and they shall have celestial bodies whose glory is as that of the sun (Doc. and Cov. 76: 50-70).

They saw, thirdly, another group of human beings, consisting of those who did not receive the gospel on earth, either because they were blinded by errors, or because they had no opportunity to hear it here, but who received it in the hereafter. They were honorable men according to the light they had, but they did not receive the gospel until after death. They will receive a share in the glory of God, "but not of his fulness." They will be admitted to the presence of the Son, but not of the Father. Their bodies are terrestrial, and not celestial, and differ from the latter as the glory of the moon differs from that of the sun" (Doc. and Cov. 76: 71-80).

They saw, lastly, those who received neither a celestial nor a terrestrial glory, but a telestial. These are they who do not receive the gospel in this life, nor the testimony of Jesus in the future life, but who, nevertheless, do not deny the Holy Spirit. They associate themselves with the adversary, and with him are "thrust down to hell." Among them are those who are the followers of men in their religious views, and who refuse to accept the gospel; some of them are liars and sorcerers and law-breakers. They remain "thrust down to hell," under the influence and dominion of the adversary, until the last resurrection, when they will be redeemed; but they will not be admitted to the presence of the Father, nor the Son. They will receive the care of the Holy Spirit, but "where God and Christ dwell they cannot come, worlds without end" (Doc. and Cov. 76: 81-112).

Notes.

Here are three great spheres or kingdoms of glory. The highest is the Celestial, the next is the Terrestrial, and the lowest the Telestial. The meaning of the first two words is perfectly clear. The third is from the Greek word *telos*, which in the New Testament means "end"; that is, the point where one eternity (*æon*), one world, ends and another begins (Matt. 13: 39; 24: 3; 28: 20; Heb. 9: 6). It is called Telestial glory, because it begins when Christ

shall have *finished* His work by the last resurrection and the final conquest of hell (Doc. and Cov. 76: 85).

There is a descending scale of glory. Those who have attained the Celestial enjoy the presence of the Father, the Son, and the Holy Spirit, and all the glorious beings who are associated with God. Those who are in Terrestrial glory have access to the Son, but not to the Father, and those in the Telestial realm have access to the Holy Spirit, but not to the Father or the Son. But, notwithstanding this, the glory of the Telestial world is as the glory of the stars, for it surpasses all understanding. Each glory is according to the capacity of those who enjoy it. The Telestial beings could no more endure Celestial bliss than mortal man could endure life in the sun. Each one will have the full measure of happiness for which he is prepared, and which he can enjoy.

The inhabitants of telestial glory seem to be the most numerous. The revelation says: "But behold, and lo, we saw the glory and the inhabitants of the Telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea-shore" (Doc. and Cov. 76: 109). This is not said of the inhabitants of the other worlds. The sons of perdition, we have all reason to beleive, are very few compared to those who accept the Son of God as their savior and king.

Note that the inhabitants of the Terrestrial world receive the ministrations of the Celestial; and the Telestials receive those of the Terrestrials (Doc. and Cov. 76: 86-88). Thus the lower are dependent on the higher, just as we on this earth are dependent on God and His ministering angels.

This is the truth as revealed in our day and age through the Prophet Joseph. It is in full harmony with the Scriptures, as far as they say anything on the subject. It appeals to the heart and to reason alike. In contemplating it, we may well exclaim, with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory for ever. Amen" (Rom. 11: 33-36).

J. M. S.

"THE dying benediction of a sage to his disciples was: I pray for you that the fear of heaven may be as strong upon you as the fear of man. You avoid sin before the face of the latter; avoid it before the face of the All-seeing."—TALMUD.

TITHING A LAW OF GOD.

In Genesis 14: 18-20 we find the following, "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thine hand. And he gave him tithes of all." From this we learn that Abram paid tithes to the priest of God. Tithes and a tenth are used interchangeably, for in Leviticus 27: 30-34, we read, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. * * * And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai."

The above quotation shows also the generosity of the Lord, for, regarding the tithes, unlike the sacrifices which were to be without spot or blemish, it did not matter, provided a tenth was paid. It was a custom then to corral the cattle, and let one out at a time, and every tenth which went out was holy to the Lord. It did not matter whether it was the best or the worst, provided it was the tenth. In Numbers 18: 20-31, we learn that the tribe of Levi had no inheritance in the land, but that they were set apart for the service of the Tabernacle and holy ordinances, and that the children of Israel had to pay their tithes to the Levites, as that was their inheritance. We read, "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." We also find that the Levites were obliged to pay an heave offering to the Lord, which heave offering means a tenth part of the tithe which they received from the Israelites, or, as we read, "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress."

Great blessings were predicated upon obedience to these laws. Where they were lived up to, the people were blessed with plenty. In II. Chron. 31: 4, we read: "Moreover he [Hezekiah] commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord," and it goes on to say, "And as soon as the command-

ment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps." As soon as Israel began to observe the law of the tithe, they were blessed abundantly. In II. Chron. 10: 31, we read: "And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." Other instances could be found in the Old Testament to uphold the doctrine of the tithe, but the above quotations are sufficient to prove that the doctrine is scriptural.

If the people of God, who have received the light of the gospel, refuse to pay their tithes, their names should not be kept on the books of the Church. "It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts" (Doc. and Cov., Sec. 85: 3-5).

Surely, we who have accepted the gospel of Christ, and who have a testimony of the divinity of the mission of Joseph Smith, are not going to go against the revelations of God. We who say, "Thy will be done on earth, as it is in heaven," should not be like those of whom James speaks (2: 14-16), "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Yet we can be likened unto that person, for we pray for the coming of the Prince of Peace, yet are not prepared to pay our debts to our God, for all we have comes from God, and yet we say we cannot afford to give Him a tenth of our income. Let us remember the words of Malachi (3: 7-11), "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse:

for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

These blessings are open to all. God has blessed me since I paid my tithes, and He will bless all if they will but be obedient to His laws.

Halifax. PERCY PALFREYMAN.

RUINS UNEARTHED IN NEW MEXICO.

AN *Associated Press* dispatch, dated Washington, January 15, last, says: "The most striking prehistoric ruin yet unearthed by archæologists in America has been found by Dr. J. Walter Fewkes of the Smithsonian Institution, who made his report to the Department of the Interior to-day. The mound, the largest of any thus far located, was in Mesa Verde National Park in New Mexico, and apparently was built for religious rites and ceremonials. It has been named Sun Temple. There are twenty-five rooms, and the walls, which total more than one thousand feet in length, average four feet thick. Cedar and pinyon trees growing above the mound would indicate that the mound had been built about 1300 A. D."

"HERE, then, are three distinct classes of beings in the eternal world, all of whom partake of happiness, each to be rewarded according to their works: one is represented by the sun, another by the moon, and a third by the glory of the stars, that is, by the apparent glory of the stars, or as they appear to us, and not as they would appear to individuals who are in their immediate vicinity. This third class, it appears, differ in glory, while others are alike. In this third class there is a difference according to their works. Some will shine forth like the brightest stars in the firmament; while others, whose works have not been so honorable, will be like some of those stars that appear to the naked eye in heavens much inferior."—(ORSON PRATT, *Journal of Discourses*, Vol. II., p. 369-70).

THE church, unluckily [meaning the various churches of the world], has adopted the reigning economics, and is merely a rubber stamp to commercialism. This is the reason it has nothing to say about the war. It sees with the eye of bankers, statesmen, diplomats and manufacturers. It is not ahead of them, but behind them.—REV. PERCY STICKNEY GRANT, in *The North American Review*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 2, 1916.

EDITORIAL.

SAVING, AND WHERE TO BEGIN.

MR. ASQUITH, in his address in the Commons on the 16th of February, this year, emphasized the necessity of retrenchment in every department of public and private life. Expenditures, he said, must be brought down to a minimum.

The Premier pointed out that the war now costs the people £5,000,000, or nearly that amount, a day, or, the enormous sum of £1,825,000,000 a year. This burden, he said, can not, of course, be met by taxation. The country's credit must be maintained. To accomplish that, "We must keep up our exports as far as our military and other requirements allow"; and, "even more important—I am only repeating what has been said before, but I repeat it with added emphasis of growing experience—we must keep down our unnecessary imports, our consumption of luxuries. We must try and reduce, not only in our government departments, for there I admit the necessity is all-important, but in every department of public, and local, and in private life we must reduce expenditure to its lowest possible point."

These are words of warning which the public cannot disregard except at the greatest peril.

Some of us have peculiar ideas of national economy. They say, money cannot be destroyed, and, therefore, its volume remains intact, no matter how much is spent. There is, they argue, just as much money in the country now as at the beginning of the war; it has only changed hands, but it can be used over and over again.

Those who reason thus forget that a nation's wealth does not consist of money. Money is only a representative of wealth. It is a medium whereby an exchange is effected between individuals, or nations, of such commodities as make up what we call wealth. Wealth itself consists of the various necessaries and luxuries of life. It is the product of labor, and money is but a convenient means by which the value of those products is measured, and the exchange facilitated. For instance, a man needs a coat. He cannot make one himself, but he knows how to raise wheat. So he takes some wheat to the tailor. But this gentleman does not happen to need the wheat, as his bins are full. He needs some coal. Our friend cannot get the coat. But somebody invents money. The man who needs the coat then sells a certain number of bushels of wheat to a neighbor who needs it. He takes the

money, instead of the wheat, to the tailor, and gets the coat, and the tailor takes the money to the coal merchant and gets the coal, and so on. It is not the money, then, that is the wealth of these people, but the commodities that are exchanged by means of the money.

At the present time the wealth, the resources, the commodities of the world are being destroyed at the rate of £15,000,000 a day, or £5,575,000,000 a year. Armies aggregating, perhaps, 20,000,000 or more, must be maintained with food, clothing, and expensive equipment, while adding nothing to the production of the world. That is why statesmen ask the people to retrench. The resources of the world must not be drawn upon except for what is absolutely necessary. If the supplies are exhausted, money is useless.

There are some things in which the people could effect an immediate and enormous saving, and that is in the consumption of tobacco, alcoholic drinks, tea and coffee. According to statistics in *Whitaker's Almanack* the importation of these articles four years ago was as follows: tea, 6.47 lbs. per capita; coffee, .61 lb.; tobacco, snuff, etc., 2.05 lbs.; wine, .25 gallons; spirits, .67 gallons; and beer, 26.74 gallons. If the people in the United Kingdom should decide to abstain from these worse than useless luxuries, they would effect a saving which in a few years would equal the entire cost of the war. They would save the annual cost of 29,000,000 pounds of tea; 27,000,000 pounds of coffee; 92,000,000 pounds of tobacco; 11,000,000 gallons of wine; 30,000,000 gallons of spirits, and 1,203,300,000 gallons of beer, and every pound thus saved could be put into the treasury for present purposes.

And this saving everybody can effect at once. It is not necessary to wait for prohibitive legislation. When a representative of the government asks the people to reduce their expenditures to the lowest possible point, they should respond at once by cutting out these things from their list of expenses. That would be patriotic in the very best sense of that word.

Some people think they would suffer greatly if they should not have their tea, or their beer, or their smoke. Let us refer them to the experience of Daniel and his friends in captivity. They decided that they would keep the law of God with regard to food, with the result that they advanced, both physically and mentally, beyond all their competitors. This will be the experience of all who will abstain from injurious habits and live pure and clean lives. The Lord has revealed "The Word of Wisdom" in this age, and it never fails that those who observe it become better men and women by that observance.

Some do not care to save. Let the children, they say, help to pay; and if the children cannot shake off the burden, pass it on to the childrens' children, and to remote generations.

Is that right? Is it generous and just to the children? What would we say of a man who should saddle a debt on his children

and childrens' children for generations, instead of leaving them an inheritance? Future generations should not be hampered in their onward course, as has been the rule in the past, by war debts. The progress of civilization will necessarily be slow, as long as each generation is shackled by the obligations entered into by preceding generations. Mankind will never be free as long as it is in the bondage of debt. Hence the almost criminal folly of drawing upon the resources of the future except in cases of unavoidable necessity.

No saner counsel can be given to the present generation than that offered by Mr. Asquith regarding the necessity of saving. No better effort to follow that counsel can be conceived of, than that here suggested. Begin by abstaining from all intoxicants and from all nerve-destroying indulgences. We know that it is like lifting up one's voice in the wilderness to warn against these sins of the present. Very few give heed to it. But it is part of the mission of the Church of Jesus Christ of Latter-day Saints to teach the world the *Word of Wisdom* as a law of God, and now, if ever, the world needs that law. The time is now to call attention to the promises which accompany the observance of that law. Nations struggling for existence must be pure, if they desire to win. Physical perfection did not save the Greek states, nor Rome, when their morals degenerated. Pure morals are just as necessary in life's race, as a clear brain and hardened brawn.

J. M. S.

DO WHAT IS RIGHT.

SOME men and women are actually afraid of associating with the Latter-day Saints and attending their meetings, because they know that "Mormonism" is true, and that if they go and hear, they will be forced, by the voice of their own conscience, to join the Church. And this they dare not do, because of their friends who would ridicule, perhaps ostracize and persecute, them. They prefer to withdraw from the influence of the gospel, as far as they can.

A story is told of Bishop Gobat, which well illustrates this point. The bishop entertained some hope of the conversion to Christianity of a certain Arab sheik at Cairo. But after many interviews, in which the sheik appeared deeply impressed, Gobat lost sight of him. "Three months later," he says, "I met him one day in the street. I asked him why he had not called for so long a time, to which he naïvely replied, 'The last time I was with you I felt that if I went to you again I should be convinced of the truth and be obliged to avow myself a convert, for which I should have been killed. I therefore resolved to see you no more until my heart should be hardened against your arguments.'"

That is exactly the position of some of our friends. They know that the gospel is true, but they are afraid to accept it.

To all such we would say, "Dare to do right." Some persecution may come, if you embrace the gospel, but the probability is that it will not be anything like that which a lively, but timid, imagination may paint. And the Lord will help all those who suffer in His cause to bear the trial, and to come out victorious. Many members of the Church can testify to the fact that because they joined the Saints, notwithstanding opposition, their opponents have become their friends. Let us, therefore, be valiant and dare to do right. The consequences of doing right can never be anything but good.

J. M. S.

FOR A PERMANENT PEACE COURT.

The Rev. Dr. James L. Tryon, of Boston, U.S.A., kindly sends us the following anent the question of the establishment of a permanent peace court of arbitration at The Hague. Dr. Tryon is one of the directors of the American Peace Society, and has given years of thought and study to all questions pertaining to the maintenance of international amity. Just now peace is not uppermost in our thoughts, though it may be the desire of every thinking man and woman, but after the war it will be the most important question before the world. Dr. Tryon says:

"We can arrive at peace by way of law, but the law must be based upon an enlightened public sentiment which it is the function of the peace movement to educate. There is now in America much scepticism as to the practicability of making terms of peace, but this is due not to a love of war, but of righteousness. Any peace plans that fail to note the intense indignation of the American people over certain European issues, which is manifesting itself like a rising tide, especially in New England, will be unsympathetically received here.

"Among the most favored propositions for the peace of the future, not a 'stop-the-war' project, is the League to Enforce Peace. It is headed by Mr. Taft, and approved by many business men. The League to Enforce Peace proposes to form a league of nations which is to be pledged to induce the pacific settlement of international disputes by using economic and military pressure on nations that go to war before submitting their grievances to a court for justiciable questions, or a council of conciliation for questions that are non-justiciable, but which cannot be settled by diplomacy. In other respects than the use of force, the League to Enforce Peace has the same general plan as that which has for years been followed by the peace movement, such as international conferences to codify the law of nations, and a court to apply it.

"But there is another and very prominent movement that meantime must be promoted. That is the movement already organized to establish at The Hague a truly permanent court in place of the present temporary tribunals. Proposed by Mr. Root while he was secretary of state, and elaborated by Dr. James Brown Scott, one of our delegates to The Hague, and other European specialists, it was adopted in principle by the conference of 1907. It only awaits action by a group of the Powers. Popular education in the principles underlying this court, extending knowledge of it from the minds of learned jurists to the people so that they may get intelligently behind it, would be a sensible and timely form of peace agitation. If successful, this plan would mean in the end justice as well as peace, for if the court were established, the nations would have a permanent institution always ready at short notice for the settlement of their controversies by law.

"Next in order to the court should be the development of The Hague conference system. The occasional diplomatic conferences at The Hague should gradually be transformed into real political Congresses to be held regularly at stated intervals. They should represent not only the governments, as is now the case, but the people, who should have some voice in the choice of delegates, and a part in instructing them as to fundamental political needs. The program of discussions at The Hague should be broadened. Besides establishing a system of mediation, commissions of inquiry and methods of arbitration, beside making rules for the regulation of war and the observance of neutrality, legislation that is essential, we ought also to deal with at least a limited number of questions pertaining to the common international welfare. Whether it is practical now for a Hague conference to consider questions of 'spheres of influence' concessions, the open door and the rights of nationalities, may be doubtful, but these questions which have led to the European war, and questions of a like kind that have caused past wars, will probably be taken up by international congresses or conferences, if, indeed, they are not put on the program of the conference of the powers that will meet to define the terms of the treaty of peace at the end of this war. I mean, of course, the belligerents themselves, for it is they, and not Americans, that are likely to lay down the law and fix the territorial divisions of Europe in that treaty.

"The European war will do more to expose the defects of the present international system than any event in the past hundred years. I do not believe the war is likely to end with the universal dominance of any one power; but rather, as was the case in Napoleon's day, that there will be for a time a continuation of the system of the balance of power, with perhaps an entail of suspicions and allowances. This system has prevailed in Europe in spite of efforts to confederate, and periodically has made Europe

its victim on bloody battlefields. But there will also be a renewed tendency toward international federation, the world's best hope for safety, justice, and peace, which is already foreshadowed in The Hague conferences. These conferences, the historical basis of the world's political advance, are not dead, though they are dormant. They may have failed in some particulars, but if one may use a remote comparison, so did the work of the confederation of the United States of America fail before we adopted the constitution and made a more real union than we had.

"We cannot expect conditions to remain fixed in world politics any more than in national politics. That they can remain fixed is one of the fallacies of the system of the balance of power which assumes a fixed status quo, once it is established by treaty. Change is always taking place among nations; either as to territory or systems of government, which affect international relations, usually, however, for the better.

"With the aid of the peace movement we may expect steadily to progress from the present international order to a different order. Our loose relationship of independent nations, each of them judge of its own conduct, unchecked in its ambitions, except by rivals, must become a strongly knitted organization of nations which, however independent in their international affairs, will, in their international relations, be amenable to the law of the world. There will be ultimately an international state or government, based on the rights of humanity, with an international jurisdiction and regulative powers which will protect nations as well as individuals, and greatly lessen the recurrence of wars, or, as we hope, stop them altogether."

We may add that Dr. Tryon began his career as a newspaper man on the *Portland Daily Press* as a local reporter thirty years ago, going from there to Bangor, and then taking up theological studies in the Cambridge theological seminary in preparation for admission to the Episcopal ministry. Now he has just been admitted to the Cumberland bar in the Supreme Judicial court.

Dr. Tryon, after graduating from the Cambridge seminary, was ordained a deacon and later a priest in the Episcopal church in Massachusetts. He served ten years as rector of the church at Attleboro and then, becoming interested in the American Peace Society, he became connected with the institution, becoming assistant secretary first, then secretary of the Massachusetts society, and also secretary of the New England branch of the national society. Dr. Tryon was one of the first to propose international juries, or an international court of arbitration to become a permanent body. As a result of special work in international law and diplomacy as related to The Hague conference, he received the degree of doctor of philosophy from Boston University in 1910.

J. M. S.

THE HOLY GHOST; INQUIRY AND REPLY.

THE following inquiry has been received from an elder residing in Tooele county, with the request for a reply:

"There is a dispute here among the brethren as to when the Holy Ghost was received: was it at, or before the day of Pentecost?"

The answer to this question depends on what is meant by "receiving" the Holy Ghost. If reference is made to the promise of Jesus to His apostles about the endowment or gift of the Holy Ghost by the presence and ministration of the "personage of spirit," called the Holy Ghost by revelation in Doctrine and Covenants, Sec. 132, verse 22, then the answer is, it was not until the day of Pentecost that the promise was fulfilled. But the Divine essence, called the Spirit of God, or Holy Spirit, or Holy Ghost by which God created or organized all things, and by which the prophets wrote and spoke, was bestowed in former ages and inspired the apostles in their ministry long before the day of Pentecost. The words "Ghost" and "Spirit" are often used synonymously, and this causes some confusion, when the difference between the "personage of spirit" and the spirit "poured out from on high" is not taken into consideration. There is a universally diffused essence which is the light and life of the world, which proceedeth forth from the presence of God throughout the immensity of space, the light and power of which God bestows in different degrees to "them that ask him," according to their faith and obedience, but the Holy Ghost, which Christ said He would send to His apostles from the Father (John 14: 26) was and is a "personage of spirit," and was not to come until Christ went away (John 16: 7). Also the endowment from that divine being, the third person in the Holy Trinity, called "the gift of the Holy Ghost," is a special blessing sealed upon baptized repentant believers in Jesus Christ, and is "an abiding witness." The spirit of God may be enjoyed as a temporary influence by which divine light and power come to mankind for special purposes and occasions. But the gift of the Holy Ghost, which was received by the apostles on the day of Pentecost, and is bestowed in confirmation, is a permanent witness and higher endowment than the ordinary manifestation of the Holy Spirit.

We read that Jesus, after His resurrection, breathed upon His disciples and said, "Receive ye the Holy Ghost." But we also read that He said, "Behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (John 20: 22; Luke 24: 49). We read further, "For the Holy Ghost was not yet given: because that Jesus was not yet glorified" (John 7: 39). Thus the promise was made, but the fulfilment came after, so that the Holy Ghost sent by Jesus from the Father did not come in person until the day of Pentecost,

and the cloven tongues of fire were the sign of His coming. This manifestation was repeated in this dispensation at the endowment in the Kirtland temple in the month of January, 1836.

JOSEPH F. SMITH.
ANTHON H. LUND.
CHARLES W. PENROSE.

CHRONOLOGY OF THE WAR.

February 1.—A squadron of Zeppelins drop bombs in Norfolk, Suffolk, Lincolnshire, Leicestershire, Staffordshire, and Derbyshire, the number being estimated at 220. The casualties reported are, 57 killed, and 67 injured. The British steamer *Appam* taken to Norfolk by a German prize crew, put on board by a German cruiser, said to have escaped from the Kiel canal.

February 4.—American government decides that the *Appam* is a German prize of war, but that all aboard, except the prize crew, should be landed.

February 8.—General Polivanoff, Russian minister of war, announces that Russia now has a permanent reserve of 1,500,000 men, and an abundance of arms and amunition. A German attack through Roumania and in the Riga district is expected. A German plot to invade Canada from the United States said to have been discovered.

February 9.—Two German seaplanes drop bombs on Ramsgate and Broadstairs. Two women and a child injured.

February 10.— The Russians occupy Usieczko and cross the Dniester.

February 11.—Germany and Austria-Hungary give notice to neutral powers that, from March 1st, "Armed" merchant vessels will be treated as warships. United States War minister, Garrison, resigns.

February 16.—Russians occupy Erzerum after five days of hard fighting.

February 20.—German seaplanes raid the eastern coast. At Lowestoft 17 bombs were dropped, at Walmer 6. Three persons were killed and one injured. The Russians occupy Mush and Aklet.

February 21.—Mr. Asquith asks Parliament for a credit of £420,000,000, making a total up to date, for war purposes, of £2,082,000,000.

February 24.—Portuguese naval authorities seize thirty-six interned German and Austrian ships, because one German ship escaped from Madeira. The French retreat before the Germans at Verdun. A desperate effort to break through the French lines at this point is reported.

February 25.—The Germans report having captured 10,000 prisoners at Verdun. Russians occupy two mountain positions in the Kermanshah, about 180 miles from Bagdad.

February 28.—The battle for Verdun still raging. The Germans occupy one of the outlying forts. Enormous losses.

FROM THE MISSION FIELD.

Release and Departure.—Elder Leonard C. Ockey has been honorably released from his labors in the British mission, and sailed for home February 25th, 1916, per s.s. *Melagama*. Elder Hyrum Harper, who has labored in the Newcastle conference, accompanied him.

Baptisms.—A baptismal service was held on February 20th, 1916, at the Turkish Baths, George Street, Hull (Hull conference), when four souls were added to the fold of Christ. Elder Thomas E. Vance officiated.

District Meeting.—Elder Lester C. Pocock, in a letter dated Blackburn, February 24th, 1916, reports that a conjoint meeting of the Blackburn and Accrington branches of the Liverpool conference, was held at 54 Church Street, Blackburn, February 20th, 1916. President Hyrum M. Smith and Elder J. M. Sjodahl, of Liverpool, were present; also President Clarence J. Woods (Liverpool conference), and Elders J. Earl Bent, Parley M. Condie, and Lester C. Pocock. Two meetings were held, Elder J. Earl Bent presiding. The speakers were President Hyrum M. Smith, President Clarence J. Woods, and Elders J. Earl Bent and J. M. Sjodahl. Sister Lizzie Blackledge rendered a solo. On the preceding Saturday, four thousand handbills, advertising the meetings, had been distributed, and there was a large attendance.

DIED.

BARKLEY.—At Liverpool (Liverpool Conference), February 18th, 1916, Annie Marie Barkley. Deceased was born January 9th, 1860, and baptized March 12th, 1907, by Elder William A. Morton. She died a faithful Latter-day Saint.

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